
THE ECCLESIOLOGY OF THE "IGLESIA NI KRISTO"

FERNANDO G. ELESTERIO

Considered as one of the great religious phenomena of the present century in this country is the rise and spread of what some sociologists consider merely as a religious *sect* - the Iglesia Ni Kristo. But while its following remains a matter of conjecture the fact remains that it is a force to be reckoned with in our society.

The vicious attacks of the Iglesian polemicists against the Catholic and Protestant Churches have provoked these to defend their doctrines also polemically though in less virulent language. The Catholic Church itself has been called the "Church of the Devil" and the Pople as the "Anti-Christ."

The presentation of Iglesian doctrines by members of the sect is never made without an attack on the doctrines of other religious bodies particularly the Catholic Church. On the other hand, Catholic and Protestant apologists have written about the Iglesian doctrines for the purpose of defending their own Creed and, in so doing, attempt to refute the doctrines of the Iglesia. The dialogue, if there is any to speak of, between the Iglesia on one side and the Catholics and Protestants on the other is characterized by the preponderance of a polemical spirit. The dialogue is actually a war conducted through various media with the protagonists trying hard to downgrade each other.

It is the purpose of this short study to present without any polemical emotionalism three important questions in the ecclesiology of the Iglesia Ni Kristo. It is therefore understood that this is not an exhaustive study but an attempt to present a new direction in the study the Iglesia. It is a positive approach which the writer hopes will inaugurate a more rational and meaningful dialogue between the churches in the spirit of ecumenism.

I. THE BEGINNINGS OF THE CHURCH

Following the teaching of St. Paul, the Iglesia Ni Kristo believes that the Church is the Body of Christ.¹ But because the idea is rather vague the Iglesia has formulated what may be considered its official definition of the Church. It is: "The whole body of Christians who believe in God according to the teachings of the Bible, and with Christ as their head."² The Church is therefore: (1) an organization, or a society, or a body of people,³ (2) their belief in God is determined by the teachings of the Bible, and (3) they have Christ as their head.⁴

This organization or society did not exist from the beginning of the world. It started in time and place through the work of a founder.⁵

The Foundation of the Church. Christ founded the Church as is evident from the testimony of Matthew 16:18. The passage clearly indicates, among others, the following truths:⁶ (1) Christ founded or built the Church, (2) the Church is Christ's as shown by the use of the word "My", (3) Christ has the sole right to build the Church as indicated by "I", and (4) the Church is founded upon a rock.

These truths will be discussed more in detail in the following pages. However, it must be stated here and now that FELIX MANALO did *not* found the Church, not even as established in the Philippines.⁷ It is totally unscriptural to say that Felix

Manalo founded the Iglesia Ni Kristo. The most that can be said of him is that he was the "instrumental cause" for the re-appearance of the Church in the Philippines. Consequently, too, it would be a gross error to substitute the name Iglesia Ni Kristo with *Iglesia Ni Manalo*.⁸

Christ founded the Church when He was still living on earth which was sometime in the year 33 A.D. or in the First Century. It first appeared in Jerusalem as testified to by Acts 8:1-3.⁹

The words of foundation mention explicitly about the "rock". Speaking to Peter, Christ said that He will build His Church "upon this rock".¹⁰ And this rock upon which the Church is founded is Christ Himself.¹¹ This is proven by Acts 4:10-12; I Pet.2:4-8; I Cor.10:4; Eph.2:20-22. Thus, in the teaching of St. Paul, and even of St. Peter, Christ is the foundation stone on which the Church is founded.

The whole Church is, therefore, metaphorically considered as a building made of stones. But Christ is the foundation and all Christians including Peter and the other Apostles are mere stones over the foundation.¹² Christ *alone* is the stone of foundation. Peter is just like the other Christians, that is, he is not a part of the foundation. The Church is not built on the "foundation of Christ and the Apostles" but only on the foundation which is Christ. The Apostles may be close to the foundation but they are not parts of the foundation.¹³ Thus, one of the writers of the Iglesia states:

"The Apostles are built upon a foundation, and this foundation, according to St. Paul, is Christ Himself. Paul sustains the teaching of Peter. The Church is built upon Christ, not upon any of the Apostles, not upon Peter. . . ." ¹⁴

That Christ would be the foundation of the Church was already foretold in Isaiah 28:16 and in Psalm 118:22,23.¹⁵

The Name of the Church. The Church founded by Christ must bear the name of Christ because the name of the Church is

revealed in Scripture. This being the case, it would be a departure from the teaching of the Bible, hence an act of infidelity to Christ, to give a name to the Church other than that given it in the Bible.

The Matthean passage is not the only scriptural basis for the name of the Church founded by Christ. In St. Paul's letter to the Romans (Rom.16:16) we find the phrase "Churches of Christ." This must not be understood as indicating a plurality of churches of Christ, for Christ founded only *one* Church which is His Body,¹⁷ but rather as expressing the name by which the Church founded by Christ should be called.

The name of the Church is already implied in the words of foundation (Matt.16:18) where Christ refers to the Church as "my church". The Church, therefore, is Christ's Church or *Church of Christ* in name and in reality. For if the name expresses the reality and the reality is expressed by the name, then, a change in name - - not just translations into other languages - - would indicate a change in the reality and vice-versa. Consequently, if the reality remains, then, the name must not be changed, although it may be translated into other dialects or languages. This is why Iglesiasian writers always insist on the name as one of the marks of the Church founded by Christ. However, they believe that the Church of Christ can equally be expressed by the names *Church of God*, *Church of the Lord*, *Iglesia de Cristo*, and *Iglesia Ni Kristo*.¹⁶

Romans 16:16 does not categorically state that the Church should be called Church of Christ. But the phrase points out that the groups of members of the Church are not found in one geographical place. Such geographically separated groups are what St. Paul calls Churches of Christ. They are *parts* of the whole Church of Christ; they are parts of the Body of Christ. But just as these parts are called "churches of Christ" - - *in* Ephesus, or in Palestine, or in the Philippines, etc. - so also the whole that they constitute is called the Church of Christ. This

explanation is in accord with genuine Iglesiasian teaching. In *MK* we find these question and answer:

Why is the Church founded by Christ called the Church in Ephesus?
The name indicates the place where one part of the Church is located. (Apoc.2:1,8,12,18;3:1,7,14)¹⁸

Some Iglesiasian writers in attempting to deduce the name of the Church from Rom.16:16 tend to ignore the fact that St. Paul uses the plural form --churches. Others try to give explanations which are rather confusing and more or less alien to genuine Iglesiasian teaching. Here is one such explanation:

Others who read the verse mistake it to construe plurality of Churches that are of Christ. They are sadly mistaken, for the Apostle Paul does not intend to demonstrate, nor had he in mind many churches all belonging to Christ, and we can readily be convinced by this, if we recall that it is the same Apostle Paul who explicitly taught, through his letter to the Colossians, that the Church is the Body of Christ, and Christ is its Head. How could one head have so many bodies, unless one is to dwell on fiction?

The "Churches" mentioned by Paul in Romans 16:16 has reference to the many members of the Church of Christ, if the reader would just take the pain of looking at the preceding verses. This is explained by Paul with authoritative finality, in the same epistle, Romans 12:4-5: "For as in *one body we have many members*, and all the members do not have the same function, *so we, though many, are one body in Christ*, and individually members of one another. "Further, Paul says, "There is one body" (Eph.4:4), and, demonstrating what this one body is, he writes in I Corinthians 12:27: "Now you are the body of Christ and individually members of it." Substituting Body for Church, as the Apostle Paul instructs, we will come to the knowledge that there is only one Church that is of Christ.¹⁹

Aside from the name Church of Christ, or Churches of Christ when referring to member-groups geographically separated, other expressions are also found in the Bible. Some of them are: CHURCH OF GOD, CHURCH OF THE LORD, and CHURCH OF THE GENTILES. The first indicates that it was God who commanded Jesus to found the Church.²⁰ The second means that Christ was made by God, Lord.²¹ And the third points

out that there are members of the Church of Christ who are not Jews.²²

The Expansion of the Church. The Church which was founded in Jerusalem was at the very start composed only of Jews. Later on, even non-Jews were admitted into it.²³ Its rapid growth among the Gentiles was due principally to the Apostolate of St. Paul. However, the Church of Christ did not last long. It was prophesied that it would go astray and gradually disappear.²⁴

II. THE DISAPPEARANCE OF THE CHURCH

Even during the time of the Apostles the danger to the Christian faith was already present in the Church. Christ had already prophesied this when He said: "Take care that no one deceives you; because many will come using my name saying, 'I am the Christ,' and they will deceive many." (Matt.24: 4-5).²⁵ Again in Acts 20:29-30 St. Paul states: "I know quite well that when I have gone fierce wolves will invade you and will have no mercy on the flock. Even from your own ranks there will be men coming forward with a travesty of the truth on their lips to induce the disciples to follow them." These prophecies express, according to Iglesiasian teaching, the future disappearance of the Church.²⁶

The Matthean passage is pointed out by the Iglesia as a proof that Christ Himself prophesied the deception that was to take place in the Church. The passage from the Acts is alleged to show: (1) the time when the deception should start, (2) the sources of the deception, and (3) the manner of the deception.

The deception was already starting when St. Paul was still alive and for which reason he writes: "Rebellion is at its work already, but in secret, and the one who is holding it back has

to be removed before the Rebel appears openly." (II Thes. 2:7)²⁷

The "fierce wolves" referred to by St. Paul, is the head of the country or the empire. And the "men" from within the Church who cooperate with the "fierce wolves" is the bishop. Both of them were to lead the Church into total apostasy.²⁸ Specifically they were the Bishop of Rome and the Roman emperor who united and connived to turn away the Church from Christ.²⁹ The total disappearance of the Church came about with the union of the Church and the State - Religion and Government.³⁰ The Church which was formerly of Christ - Church of Christ - ceased to be what it was. In its apostasy it came to call itself the "ROMAN, CATHOLIC, APOSTOLIC CHURCH."³¹

In the teaching of the Iglesia the Church founded by Christ departed from the teaching of Christ and the Christian way of life. The apostates were what St. Paul describes in this manner: "They claim to have knowledge of God but the things they do are nothing but a denial of him; they are outrageously rebellious and quite incapable of doing good." (Titus 1:16)³² All went astray under the leadership of the Pope and the Roman Emperor and the Church of Christ disappeared. For centuries it was non-existent until 1914 when it reappeared again in the Philippines.

III. THE REAPPEARANCE OF THE CHURCH

With the complete disappearance of the Church of Christ, the question arises: Was it ever going to reappear? If so, when and where would it reappear? The answer to the first is definitely a resounding YES by the Iglesiasian apologists. And it is understandably so since the very existence of the Iglesia Ni Kristo is fundamentally rooted in an affirmative answer.

The reappearance of the Church is intimately connected with the designation of the place and time of reappearance.

Place of Reappearance. Isaiah 43:5-6 is pointed out as prophesying the place where the Church would reappear and the people among whom it would arise. The passages alluded to read:

Fear not, for I am with thee: I will bring thy seed from the east,
and gather thee from the west.

I will say to the north: Give up: and to the south: Keep not
back: bring my sons from afar, and my daughters from the ends of
the earth.³³

The *sons* and *daughters* refer to the members of the Church that was to reappear. The words *east*, *afar*, and *ends of the earth* are indicative of the place of reappearance.³⁴ Again Isaiah 46:11 also indicates the place. It reads:

I will call a bird of prey from the east,
My man of destiny from a far country.
No sooner is it said than done,
no sooner planned than performed. (*Jerusalem Bible*)

The words *east* and *far country* are as in Isaiah 43:5-6 very important clues.³⁵

But these are not all. In Isaiah 24:15-16 it is also stated:

Therefore in the islands they give glory to Yahweh, in the islands
of the sea, to the name of Yahweh, the God of Israel.

From all these passages from Isaiah it is alleged that the place where the Church would reappear is: (1) a far country in the east, (2) the country is made up of islands, i.e. an archipelago, and (3) the inhabitants already worship the God of Israel.³⁶

What country would this be? The only country which meets all the conditions mentioned in Isaiah is the PHILIPPINES.³⁷ Hence, the Church of Christ was prophesied to reappear in the Philippines.

Christ Himself spoke of His Church in the Philippines when He said:

And there are other sheep I have
that are not of this fold, and these
I have to lead as well. They too

will listen to my voice, and there will be
one flock, and one shepherd. (John 10:16)

During the time of Jesus and the Apostles, the members of the Church, the flock, were Jews and some Gentiles.³⁸ And when He spoke of the "other sheep. . .that are not of this fold" He was speaking of those who would become members of His Church after His life on earth. An Iglesiasian writer explains:

Christ has "other sheep" not within the fold, not within the Church of Christ during His ministry on earth and during the time of the Apostles, and these "other sheep" are to be made "one flock."³⁹

But to make this "other sheep" into "one flock" means constituting them into a Church of Christ or a Church of the Lord. (Acts 20:28)⁴⁰ These are the sons and daughters in the passages in Isaiah. They are the *children* spoken of in Acts 2:39 which says:

The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself.

Time of Reappearance. The time of the reappearance of the Church is intimately connected with the mission of Felix Manalo.

It has been established through the prophecies of Isaiah that the Church of Christ would reappear in the Philippines. The *when* and *how* of this reappearance remain to be considered.

The era from the time of Christ to the end of the world is divided into seven periods represented by the seven seals in Revelation.⁴¹ And the time of the reappearance is found in the sixth seal.

The sixth seal is made up of three visions. And the first vision has two parts. The first part foretells certain physical phenomena which would take place before the second part. The physical phenomena have been pointed out by Felix Manalo as having taken place. They are: (1) a violent earthquake, (2) the

sun turning black, (3) the moon turning red as blood, (4) the stars falling to the earth, etc.⁴²

The second part of the first vision (Rev.6:16-17) describes other happenings which must be understood in the light of Jeremiah 4:13,19 which read:

Look, he is advancing like the clouds,
his chariots like a hurricane
his horses swifter than eagles.
Trouble is coming! We are lost!

I am in anguish! I writhe with pain!
Walls of my heart!
My heart is throbbing!
I cannot keep quiet,
for I have heard the trumpet call
and the cry of war.

Jeremiah 4:13,19 and Revelation 6:15-17 complement each other. And since Jeremiah speaks of *war*, then, Revelation 6:15-17 must refer to the same thing.

The people going to the "mountains," hiding in "caves" and "among the rocks" indicate what happened during the war. The people fled and hid in the mountains, in caves or air-raid shelters.⁴³ But which war? The answer lies in the interpretation of Jeremiah. The following key words determine which war. The "chariots" means *army tanks*, the "horses swifter than eagles" signify the *airplanes*, the "trumpet" refers to the *noise* of the airplanes and the *siren* that warn the people, and when heard the people "cannot keep quiet," their hearts "throb," they cry in "anguish", and they jump into the air-raid shelters.⁴⁴

The extent of the war is foretold in Isaiah 34:1-2 which read:

Come and listen all you races
pay attention all you nations
listen earth and all that you hold,
world and all that comes from you.

Yahweh is angry with all the nations,
enrage with all their hordes.
He has mowed them to destruction,
and marked them down for slaughter.

By putting together all these passages from Scripture the picture of the war is now complete. It has the following elements: (1) a world war or war of "all the nations" with much "destruction" and "slaughter" (Isa.34:1-2), (2) a war in which tanks and airplanes were used, and (3) air-raid shelters were hiding places for people. All these were present in the First World War. Therefore, Rev. 6:15-17, supported by Jeremiah 4:13.19 and Isaiah 34:1-2 is a prophecy of the FIRST WORLD WAR!

The second vision which also happens in the same period of time (sixth seal) makes mention of the "four angels" which is interpreted as the *Big Four* of WW I, namely, Orlando of Italy, Clemenceu of France, Lloyd George of England, and Wilson of the United States.⁴⁵ The "another angel rising where the sun rises" appears. The phrase "where the sun rises" indicates the place where the angel or messenger is to come from. Now, which country could be said to be the place where the sun rises, i.e. the first country struck by the rays of the sun? This has to be the one which "lies wholly in the tropics." The Philippines lies wholly in the tropics. Therefore, the place where "another angel" would arise has to be the Philippines. And that Angel is FELIX MANALO.⁴⁶

In 1914, the year WW I started, "angel" Felix Manalo, God's "last messenger,"⁴⁷ officially registered the Iglesia Ni Kristo before the Philippine Government. With this act the Church of Christ finally and officially reappeared after centuries of non-existence!

CONCLUSION

The Iglesia Ni Kristo writers, including Felix Manalo, have been accused by Catholics and Protestants of quoting passages from the Bible out of context to prove their doctrinal points. Aside from this, it may be said that despite their ability to quote a number of biblical passages artificially connected to

prove their conclusions, there is no evidence of real scriptural research.

However, the position of the Iglesian writers must be viewed in the light of what may be considered the most fundamental doctrine of the Iglesia, namely: **FELIX MANALO IS THE MESSENGER OF GOD**. This being the case it follows that: (1) his biblical interpretations are correct, (2) all other biblical interpretations contrary to his are erroneous, and (3) his interpretations are not personal but the truth revealed by God.

With God's unerring messenger around, who needs biblical and theological research?

Felix Manalo proved his "divine" mission from the Bible whose infallible interpreter is himself.

Despite all the "biblical explanations" for the disappearance and reappearance of the Church, there are still so many important questions left unanswered for the simple reason that too many fundamental matters are taken for granted.

It is hoped that the Iglesian writers will improve more profoundly and theologically their ecclesiology so as to merit better attention from scholars. To accomplish this, they should minimize, if not totally remove, their polemical attitude and settle down to a really serious and unbiased study of their position as well as that of Catholics and Protestants and with the sole purpose of arriving at the truth.

FOOTNOTES:

¹ This is by no means the only concept employed by St. Paul to express the nature of the Church but this is the favorite of the Iglesian apologists.

² "Ang kalahatan ng Kristiano na sumasampalataya sa Dios na ayon sa itinuturo ng Biblia, at ang Pangulo nila ay si Kristo." *Mga Katotohanang Dapat Malaman Ukol Sa Aral Ng Iglesia Katolika Apostolika Romana*, Copyright 1936 by Iglesia

Ni Kristo, p. 13. Note: Any future reference to this work in this study will be with the use of the initials *MK*.

³ Those who compose the society are called Christians because they are members of the body of Christ, they follow Christ and His teaching, and Christ is their Head. Catholics, Protestants, and those belonging to other Christian bodies are, in the view of the Iglesia, not members of the Body of Christ and, therefore, not Christians because they are not members of the Church of Christ.

⁴ The Pope, not Christ, is the head of the Catholics according to the Iglesia. The Iglesian writers do not accept the doctrine that Christ remains the *invisible* head of the Church with the Pope as His Vicar.

⁵ The Founder of the Church is God in the sense that Christ who was a *mere* man was the instrument used by God to found the Church. Cf. *MK*, N.1, p.25; Also "Ang Kasalukuyang "Issue" Laban Sa Iglesia Ni Cristo," *Pasugo*, XIII, 119, Nobyembre, 1960, pp.1, 19; C.P. Sandoval, "Is It A Deceptive Title?," *Pasugo*, XVI, 152, Aug., 1963, p.35. In the *INTERIOR CONSTITUTION OF THE IGLESIA NI KRISTO* (An unpublished document) Art.1,(a) reads in part: "It can be called "CHURCH OF GOD" or "CHURCH OF THE LORD" for Christ is of God, and Lord,....." In Iglesian terminology the phrase "Christ is of God" should be understood to mean that Christ is an *adopted* son of God. In the same document the aim of the Iglesia is mentioned. Article 2 reads:

The aim of this Church is to preach the Gospel, the work that Jesus had given to the Church of Christ in the time of the Apostles.- Mark 16:15-17; Eph.3:10.

- (a) This is to be performed with the aid of every associated member according to the teaching of Jesus and in the manner in which the Apostles had practiced.- Matt.10:9-10; Gal.6:6; I Corth. 12:5-8; II Corth. 9:7-13; I Corth 16:1-2; 10:42.
- (b) The purpose of preaching the Gospel is to make the

people followers of Christ.- Matt.28:19-20; Mark 16:15-16.

- (c) To believe that Christ is the Son of the Living God, who was manifested in the flesh by means of the Blessed Virgin Mary through the Holy Ghost.- Luk. 1:34-35,48,77; Acts 1:37; Matt.16:16; John 1:2-3,14.
- (d) The sign of Christ's followers are:
 - (1) Love each other.- John 13:34
 - (2) Endureth in words and in the laws of Jesus.- John 8:31;14:15.

⁶ Cf. *MK*,1,2,p.9; C.P.Sandoval, "Christ Established the Church of Christ in the Philippines," *Pasugo*,XV,141,Setyembre,1962,p.37; "Is It A Deceptive Title? ", *Pasugo*,XVI,152, Aug.,1963,p.35.

⁷ *The Church* in Ilesian language, specifically and concretely refers to the Apostolic Church which gradually disappeared in the Post-Apostolic times. Also, it refers to its "reincarnation", so to speak, in the Iglesia Ni Kristo in the Philippines. This must be borne in mind so as to avoid confusion. Furthermore, in Ilesian ecclesiology, the phrase "Christian Church" means only the Iglesia Ni Kristo. Ilesian writers never mention *other Christian Churches*. For them there is only one Christian Church the Iglesia Ni Kristo.

⁸ *MK*,nn.1,2,p.9;n.9,p.14;nn.1,2,p.22,nn.21,22,pp.83-84; Also C.P. Sandoval,*Ibid.*; Benjamin Santiago, "Sagot Kay 'PASTOR' Chavez Ng Mga Protestante," *Pasugo*,XIV,128, Agosto, 1961,p.5.

⁹ *MK*,n.3,p.9; n.5,p.13; C.P.Sandoval, "Christ Established the Church of Christ in the Philippines," *Pasugo*,XV,141, Setyembre,1962,p.39.

¹⁰ Cf. *MK*,n.13,p.15; Teofilo C. Ramos Sr., "Hindi Iglesia Katolika Ang Itinatag Ni Cristo Sa Jerusalem," *Pasugo*,XXIII, n.3,March,1971,p.23; C.P. Sandoval, "The Church That Is Of God And Of Christ," *Pasugo*, XVI,148,Abril,1963,p.39.

11 Cf. *MK*, nn.14,16,17,pp.15-16; n.7,p.37; also C.P. Sandoval, "How to Distinguish the True Church from the Spurious Ones," *Pasugo*, XVI,150,Hunyo, 1963,p.36; "The Catholic Church Is Not The Church Of Christ," *Pasugo*, XV, 139,Hulyo, 1962,p.38; "The Stone Rejected By Men," *Pasugo*, XVI,149 May,1963,p.36; "Christ Established the Church in the Philippines," XV,141,Setyembre,1962,p.37; Aniceto S. Bunag, "A Must For All To Know," *Pasugo*, XX,7,Hulyo,1967,p.36; Teofilo C. Ramos Sr., "Hindi Iglesia Katolika Ang Itinatag Ni Cristo Sa Jerusalem," *Pasugo*, XXIII,3,March,1971,p.23.

12 *MK*,n.3,p.15;nn.3,4,p.36.

13 A funny caricature could emerge under the Iglesiasian interpretation if the words of foundation were accompanied by gestures. However, there is no reason to believe that Christ gesticulated at that time just as there is no reason to believe that when He was brought before the Sanhedrin Christ pointed to His body as the Temple. It must be noted that Iglesiasian writers do not make the distinction between *rock* and *stone*. In articles written in Pilipino both words are translated by the word "bato". The same is observed in those written in English.

14 C.P. Sandoval, "The Stone Rejected By Men," *Pasugo*, XVI,149,May,1963,p.37.

15 Teofilo C. Ramos Sr., *Op.Cit.*,pp.23-24.

16 *INTERIOR CONSTITUTION*,Art.1(a)

17 *MK*,n.6,p.26;n.4,p.30.

18 "Bakit tinatawag na Iglesia sa Efeso ang Iglesiang Itinayo ni Kristo? Ipinakikilala ng tawag na ito ang pook na kinalalagyan ng isang bahagi ng Iglesia. (Apoc.2:1,8,12,18;3:1,7,14)" *MK*,n.5,p.26.

19 C.P.Sandoval, "How to Distinguish the True Church From the Spurious Ones," *Pasugo*, XVI,150,Hunyo,1963,p.37; also "The Church That Is Of God And Of Christ," *Pasugo*, XVI,148,Abril,1963,p.36.

20 *MK*,n.1,p.25.

21 *Ibid.*,n.2.

22 *Ibid.*,n.4.

23 *Op.Cit.*,n.8,p.10.

24 *Ibid.*;cf.also Albert J. Sanders, *A Protestant View of the Iglesia Ni Cristo* (Quezon City: Philippine Federation of Christian Churches,1962),p.24ff.

25 Most of our biblical quotations are taken from *The Jerusalem Bible*.

26 *MK*,n.1,p.32;n.8,p.10.

27 *Op.Cit.*,n.9,p.11.

28 *Op.Cit.*,n.15,p.15;n.3,pp.31-32; Sanders,*Op. Cit.*, p.24.

29 *MK*,n.3,p.34.

30 *Op.Cit.*,nn.14,19,pp.11-12. In the mind of the Iglesia the Catholic Church teaches doctrines contrary to that of Christ and the Apostles. In *MK* the erroneous doctrines are specified as covering the following areas: the Eucharist, Mass, Prayers for the Dead, Confession, Baptism, Confirmation, the Infallibility of the Pope, etc.,cf. pp.39-95.

31 *Op.Cit.*,n.4,pp.23-24.

32 *Ibid.*,n.3.

33 *The Jerusalem Bible* renders the same in this way:

Do not be afraid, for I am with you.
I will bring you offspring from the east,
and father you from the west.
To the north I will say, 'Give them up'
and to the south, 'Do not hold them'.
Bring back my sons from far away,
and my daughters from the end of the earth,.....

34 C.P.Sandoval, "Christ Established the Church of Christ in the Philippines," *Pasugo*, XV, 141, Setyembre, 1962, p.38; Benjamin Santiago, "Sagot Kay 'PASTOR' Chavez Ng Mga Protestante," *Pasugo*, XIV, 128, Agosto, 1961, p.2; Lucio B. Silvestre, "Basic Scriptural Foundation of the Church of Christ in the Philippines," *Pasugo*, VI, 31, Hulyo, 1953, pp.36-40.

35 Lucio B. Silvestre, *Ibid.*

36 *Ibid.*

37 *Ibid.* also Benjamin Santiago, *Op.Cit.*, pp.3,5.

38 C.P.Sandoval, "Christ Established the Church in the Philippines," *Pasugo*, XV, 141, Setyembre, 1962, pp.37-38.

39 *Ibid.*

40 *Ibid.*

41 Cf. Benjamin Santiago, "Ang Tiyak Na May Lumitaw Na Sugo Ng Dios Sa Pilipinas Sa 1914," *Pasugo*, XIV, 125, May, 1961, p.3; also C.P.Sandoval, *Op.Cit.*, pp.39-40. These two writers, among others, try to tie up their explanation of the *seven seals* with Isaiah 41:9 by a very flagrant misinterpretation of the phrase "ends of the world" as indicating *time* rather than *place*. The verse in Isaiah reads:

You whom I brought from the confines of the earth
and called from the ends of the world; You to
whom I said, 'You are my servant, I have chosen you,
not rejected.'

Santiago translates "ends of the world" with the Pilipino "mga wakas ng lupa" which according to him is 1914.

42 Cf. Kavanagh, Joseph, S.J., "The 'Iglesia ni Cristo'," *Philippine Studies*, Vol.III, N.1, March 1955, pp.19-42; also "The Stars that Fall and Mr. Manalo," *Philippine Studies*, Vol.III, N.3, pp.289-296.

43 Santiago, *Op.Cit.*, p.3

44 *Ibid.*

45 Kavanagh, *Op. Cit.* 19-42.

46 Lucio B. Silvestre, *Op. Cit.*, pp.38,40.

47 C.P.Sandoval, "The Church That Is Of God And Of Christ," *Pasugo*, XVI,148,Abril,1963,p.39.